

# A BRIEF RETURN TO A SCANDALOUS PAPER (Said to be) Published by JEREMY IVES.

**I** Have Two Reasons not to doubt but that J. I. is the Author of a Sheet this day come to light, entitled, *A Sober Request to the Quakers*. First, Because the Style and Language of it is so like himself. 2dly, Because F. Smith, a profest Baptist, owns the Printing of it, otherwise I should have thought needful to have known it from his own Mouth, which in many such like Cases is very Necessary: But believing it needless in this, I proceed to meet this Baptist-Champion, not only with a Sober Return, but also with a Serious Re-proof for his vain Boast, slanderous Sayings, and gross Abuses against the said People, obvious to every judicious impartial Reader.

First, I would signify to all People, that J. Ives, barely so, I do not count it worth my Time to write or discourse with him about Matters relating to the pure Christian-Religion, and have several good Reasons for the same.

But as he was deputed the Mouth of the Baptist, and lately did present that People (among whom there have been, and are many Well-meaning, Searching, Enquiring, Simple hearted People, whom the Lord hath and will in due time answer with the Manifestation of his Love and Presence) I say as so, I have and may concern my self with him, and endeavour to detect him and his Associates in their Vain and Fruitless Attempts.

Now Jeremy, as to thy Boast of Charging the Quakers with being no Christians, &c. I know (and many others who are no Quakers also know) that thou hast more Impudence and Boldness to Charge, then thou hast Strength or Ability to prove; thy Tongue, (as the Proverb goes) is no slander with many grave Citizens, and moderate people who walk not with the Quakers; neither are all thy Syllogistical Arguments able to prove thy self a Christian, nor them none; that ancient Christian Evidence recorded in the 8th Chapter to the Romans, Verse 16. *The Spirit it self beareth witness with our spirit, that we are the Children of God, accompanied and demonstrated with a Holy Life, and Righteous Conversation would stand thee in more stead then thy crafty Art of Reasoning*; and thou mayst remember one Day thou hast been told so.

Now all People in short may understand this, that the Quakers account themselves publickly wronged, and their Principles evilly represented to the Nation by T. Hicks in his Forged Dialogues, and have Time after Time offered to prove publickly the said Person (against all that abet him) a Forger, Slanderer and Perverter of their Words, Writings and Profession, which hath been hitherto on their Part much evaded, and other Things introduced in the two last publick Meetings: Now the Quakers Business is, to prove their Charge aforesaid, in the doing of which they will prove themselves Christians, and dismantle themselves of those wild Beast-Skins, which the Baptist especially endeavours to wrap them up in, that they may be hunted and devoured, as Beast of Prey: I wish with all my Heart, it could be said of them, as Christ said of his Persecutors, *Father, forgive them, they know not what they do, if it be done through Zeal and Ignorance, their Sin is the less*.

And now if J. I. personates his Brethren in this printed Sheet, he hath given them sufficient Ground to augment their Charge; but if he speaks upon his own Head, as single Jeremy, they may take the less Notice of his slanderous Sayings, Lies and gross Abuses; as where he saith, *The Quakers have written Doctrines, no Way reconcilable to Scripture-Language or Christian-Religion, but Destructive to both, being vile, absurd, non-sensical Opinions, proved so to their Face, to make void all Rules of Christian-Faith and Practice; driven by Force of Argument to such a Streight, not able to Reply; base and insolent Behaviour in his Absence; nothing to answer to purpose in his Presence*: Besides his

particular Abuse of W. Penn, in rendering him and his Christian-Acknowledgment of the Truth, according to the Scripture, *Equivocations*, and he an *Equivocator*. Indeed Jeremy, I never met with more Untruths in so few Lines, thou sayst, *published by Allowance*; if thou meanest, by the Allowance of thy Brethren, another Time may minister Occasion to speak further to them.

And as to thy earnest Request to meet the Quakers to prove them no Christians, and their Ministers Impostors and Lying Spirits, &c. If they should lose so much Time as to meet thee, thou wouldst fall under the same Condemnation: And the same Logical Arguments, by which thou wouldst prove them such, will serve to prove thy self and Brethren such: for my part, I must tell thee, thou art in my Judgment fitter to appear upon a Mountebank Stage, then in a Solemn Religious Christian Assembly to dispute for Christianity: If they that employ thee as their Mouth and Champion gain any Reputation or Credit by it, I fail in my Judgment: Christianity needs no Mercenary Agents to propagate its Cause, nor the corrupt Weapons of a Sophister to defend it; neither can all its Strength and Cunning so much as shake any that are established and settled in it; thy Labour is Vain and Foolish: he that sits in Heaven laughs thee to Scorn; and his Children, who walk in the least Measure of his Heavenly Light see thy Folly, and do desire thou mayst come to see it thy self, and cease from it, that thou may adorn Christianity, and walk worthy of so venerable a Name; then wilt thou lay aside thy Abusive Slanderous Sayings, and foul Aspersions of the People call'd Quakers, and their Principles, till then thy Prayers for them will not be regarded (the very Prayers of the Wicked are Sin) neither canst thou in Truth subscribe thy self their Friend; for neither thou nor thy Brother Hicks, have so shewed your selves towards them; I must needs say, you have not done as you would be done by.

I remember when thou J. I. lately divulgedst absurd and ridiculous Opinions in Croyden Market-Place, the Person that noted them, sent thee a Copy thereof, to know whether thou hadst any Thing to object, before he communicated them publickly, which in my Judgment was very honest and fair. Now if thy Brother Hicks, when he had collected divers Opinions, which he pretends the Quakers held; and when he had formed and fashioned his Quakers, with whom he intended to Dialogue, if he had then sent him to the Quakers, to see whether they would own him and his Opinions, he had dealt like a Friendly Adversary, and had prevented much Trouble in general, and excused himself from much Guilt in Particular.

As to thy Postscript, wherein thou desirest a distinct Meeting, which shall have no Respect to what the Quakers object against T. H. As I have hinted before, so I say again, that J. I. as so, is not worth disputing with; but if in his printed Paper, he speaks as the Mouth of the Baptist, I know, and am perswaded, he needs not use Importunity, nor make such a Daring Loud Challenge to provoke them to maintain the Honour of their Profession, and to approve themselves Christians; for they are and will be ready to do it, both by Life and Doctrine, against all their Opposers.

By a Lover of the true Christians,  
in Scorn called Quakers.

W. S.

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